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A MONTHLY MAGAZINE OF PROGRESS IN RELIGION

JANUARY

1913

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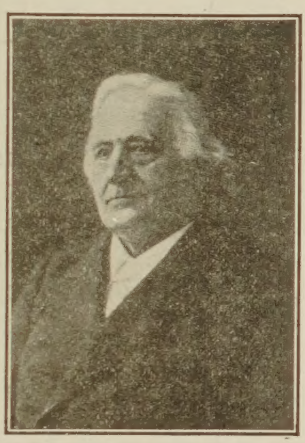
New York

A New Year's Greeting From Robert Collyer



YOU ask me for a word of New Year's Greeting from the snow-line of four score and six years just completed,---and my most real faith. I gladly send the greeting to all your readers, and the wish that if they live to my length of years the burden may be as light and the content as deep in their hearts as mine is now, has been, and I trust will be, while I mind the poet's lines:

"Grow old cheerily,
The best is yet to be."

And my best faith centres in the Fatherhood of God; this as so many doctrines and dogmas suffer dimness grows deeper to me and clearer. Our Father in heaven,---and on the earth!

It came to me when I could no longer abide in my old home,- Methodism,- as the primal truth. He is my father, and I am His son; and when I leave this world I shall not go to Him, because He will be with me when I leave and wherever I go.

This is the faith I found when I must move from the old first church and faith, fifty years ago, and found this we call Unitarian, because we can find no better or fitter name.

(Written for THE UNITARIAN January 1910 at the request of the Editor.)

The Unitarian Advance

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THE Editorial Office of THE UNITARIAN ADVANCE for the year 1913 is on the crest of Beacon Hill. Not Beacon Hill, Boston, to be sure; we have not attained to that; and the view which spreads before us from our windows is not the gentle verdure of Boston Common, but splendid vistas of Texas prairie, stretching miles upon miles away Northward, where finally a superb purple horizon-line makes mist of our memories of the far-off Old Home. Nearer at hand, to the South, spreads the nestling tangle of streets which constitute what is to be our home city from this time on. May the light of THE UNITARIAN ADVANCE during the coming year have something of "Beacon" quality for the cause of truth and progress! What if we shall dare to dream that in some modest fashion, and altogether with only a frontierish proportion of things, we may prove ourselves worthy to give distinction to what shall become the Unitarian "Beacon Hill" of the Southland,—this teeming great Southwest, at any rate, where destiny is chiefly a vast Becoming, and everybody is interested mostly in things that are going to be?

To our friends all over the country we send our New Year's greeting;—a warm Southern greeting, mind you—and brisk with the breeziness of the great big West; but essentially the same sort of thing after all that has given genuineness to our greetings in all the years that have been since THE UNITARIAN ADVANCE began to be! May 1913 prove a great year for everybody, especially for every Unitarian body, and incidentally for THE UNITARIAN ADVANCE.

THE worst sort of infidelity is the infidelity of the man whose belief in God becomes his excuse for iniquitous things amongst the children of men. At more than one crisis in the progress of the world, and at the turning-point of more than one personal career, the course of righteousness has been checked by the hand of him who in religion's name has said: "Stay! but the will of God has fixed this thing; you cannot change the law of the Eternal! To strive for another law or another custom than that which is revealed is to blaspheme God!—it is irreligion!" Of course in the progress of truth-seeking this has been conspicuously true. As Dean Farrar once said, there has not been a great discovery of science or a great principle of human progress worked out in the history of the race which was not first bitterly fought against by the Church, then grudgingly accepted by the Church, as not affecting religion, any way, and then triumphantly claimed as one of the great achievements for which the Church was chiefly responsible. This is notoriously true in intellectual progress. But the saddest fact is that it has been true in moral affairs as well. Some of the worst moral evils that mankind has endured have been defended in the name of religion, have found for a champion the power that men called God; and those who have fought the evil have been accused of fighting God. It is only slowly dawning upon men that it would be better to have no God at all than a God whose method of justice and righteousness will not square with the noblest ideals of justice and righteousness that human heart has

dreamed. On the other hand it is the crowning glory of religion to achieve such faith in the human soul's best vision of what is right and holy as to trust that the Eternal God is behind that Vision, and follow that Vision as the voice of God.

———o———

MAYOR Gaynor of New York is a man of many excellencies. He has the courage of his convictions, and a resolute manner of administration which when turned in the right direction is very effective. During the early part of his administration he won to his support his most hostile critics through the vigor of his right-doing. Of late he seems to be losing the respect of such men very rapidly,—largely because he is proving one of the most harmful instruments for the impeding of righteous progress,—the man who makes "scruples of conscience" and stubbornness of "ideals" the excuse for helping wrong things to prosper. His attitude toward the attempt to clean out the Augean stable of New York police iniquity seems almost incomprehensible to those who have believed in him; and his astounding address before the University Forum of New York University brings dispair to all who have hoped him still a friend of civic purity. Much that he said of course was wise and sound; but his whole tone toward vice was marked by a certain note of complaisant fatalism which has been the excuse for human wrong-doing since time began. This may be indicated by the following sentences taken from his treatment of the Social Evil: Speaking of the "unfortunate woman" he says: "It so happens in the economy of God that she has been here from the beginning of the world." "You see that passing of laws does not do the thing until God in his infinite time, and in his own way, softens the passions of men, and makes them forbear toward these unfortunate women." "We men made her just what she is..... I do not condemn the man either; he is as God made him; only as the old proverb says, made some of us a good deal worse." What more pitiable palsy on the attempt to make the world grow better at the point where its most subtle malady of unprogress lies could be imagined? The "patience of God" becomes a miserable mockery when it is made a reason why the chief magistrate of the largest city on the American continent shall refuse to aid in fighting the iniquities of the brothel and the gambling den.

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BECAUSE the work of social reform cannot be finished in a moment is no reason why it shall not be begun today with uncompromising vigor. Because the passions of the cave-man were bestial is no reason why the passions of belated cave-men living in the twentieth century shall dominate the civilization of a society that has dreamed of better things. The mayor of New York is right in saying that it is not the sin of the "unfortunate women" with which we have to deal, but the sin of the men who have made her inevitable. Then let's deal with the man's sin in a man's way, and not throw the blame on a convenient God. The voice of God in human society today is the voice of society's insistent ideal of social purity. It is not to be stifled, and it is not to be trifled with. Men of Mayor Gaynor's way of looking at things may hinder woefully the progress of the ideal, here and there. They may think it pretty to talk of "God's infinite patience." Society's superb impatience before such paltering is God's best manifestation of might in the age that now is.

———o———

I shall not have much trouble in proving to a man God is our Father, if I can prove to him I am his brother.—*Robert Collyer.*

THE English government has presented to our government, with all the graciousness belonging to diplomatic custom, its desire that misunderstandings relating to the tolls on the Panama Canal be settled by arbitration. We vehemently hope that the United States of America will not consent to arbitration in this matter. We hope that our people will not permit the representatives of other nations than our own to decide this issue of honor for the American people. We hope rather that the American people will come sufficiently to their sober senses in a vigorous second thought of sanity to take of their own accord and through impulse of their own conscience the way of honor in this regard. We should dread with shame the discovery that we needed the prompting of other powers, even through the gentle voice of arbitration, to make us do the thing that was right; while no greater ignominy could fall upon us at this time than to stand before the world in shameless repudiation of the very principle of arbitration which we have made much talk about before the nations, —because of our professed distrust of the capacity of other nations to treat us fairly in this particular issue. We think it possible that it might be wise to stimulate the enterprise of our coastwise navigation, and provide healthy conditions of competition between water-ways and railroad interests. But we insist in believing that the American people can find at every juncture a way of furthering wise ends which involves no method of dishonor. If the issue could be brought plainly to the people themselves we would have no question as to the decision. The trouble lies in the lamentable habit of our citizens of permitting their work to be done at Washington so often by unrepresentative representatives. The new "Progressiveism" has a thought to that.

ROBERT COLLYER.

THE passing of Robert Collyer removes from our midst one of the notable landmarks of a generation gone:—the last of a noble company of robust leaders who brought to the Unitarian gospel in the latter half of the nineteenth century a sturdy note of religious democracy less notable for its dogmatic than for its humanitarian quality. Henry W. Bellows, James Freeman Clarke, John White Chadwick, and Edward Everett Hale had a somewhat different quality of prophetship from that of the generation preceding them, though it was by no means a difference of discord or even of dramatic contrast. Of course each man of this latter group had his distinct personal equation marking him off from all the rest; and surely there could be but one Robert Collyer. The story of his life was dramatic, though neither the genius nor the spirit of the man himself was in the least histrionic or sensational. Simply the fates had cast his beginnings amongst simple people, had given him the brawn and the muscle and the willing spirit of artisanry which made him a good blacksmith; but also, fortunately, gave him other gifts which made him a good preacher; and the process of his graduation from the anvil to the pulpit was wholesomely democratic and rational. Robert Collyer always maintained his homely wit, his clinging sympathy with common folk, his essential spirit of democracy; but it would be a mistake to think of him in any sense as a "diamond in the rough:" as a "blacksmith-preacher" with the least implication that hints of uncouthness or lack of finish. Robert Collyer was all his life a lover of books, and a scholar amongst them. His diction was vigorous and heavily charged always with good Anglo-Saxon. But it was exceptionally good English that he spoke and wrote, the idiom rather

of the best English stylists of the earlier generations of prose-writing, —(particularly rich in the idiom of the Bible and Shakespeare)—than of the work-shop or the farm, though his unescapable Yorkshire accent gave it all the flavor of the plain people.

Robert Collyer's genius was essentially that of the poet. It was subtle, nice and discriminating in things of sentiment and aspiration. There indeed lay his peculiar power. His sympathy never got away from the sort of things which made up the plainness of his earlier living; he always thought in the dialect of plain people; but yet his heart and mind were wondrously at home with the culture and refinement of sentiment which were the flowering of the generation into which he was born. He knew the fine, high secrets of the human soul as plainest and most highly endowed of God's children alike shared their essentials. He came into the Unitarian ministry at an interesting time, by a most interesting and significant road, and has always been very much at home with us. With controversial Unitarianism he has had little part; and its denominational aspects interested him very little. But the sunshine of its faith was very congenial to him, as the sunshine of his beautiful spirit was for the sweetening of us all.

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ABDUL BAHA, AND HIS GOSPEL OF UNITY.

THERE sailed from New York a few weeks ago a man who incarnated in his daily living the open mind, good-will, and the unity of spirit which we liberals have made our central gospel for the past hundred years. Abdul Baha recalls the picture of our saints—our Emerson, James Freeman Clarke, Edward Everett Hale. The more we saw of him the deeper sank the impression of his pure spirituality. Once more we realize the power of the life made flesh. A thousand words though they fall from the tongues of angels are not equal in their spiritual effect to one glimpse of the life itself incarnate in a living personality. Then there flashes on us the wealth of the meaning of the life of which we talk and dream.

The open mind in such a man means the power to see God's light and revelation in every sect, religion, and reform,—in Theosophy, Christian Science, Socialism, Mohammedanism. Such a prophet of pure insight has no criticism for any of them. His rule is never to attack a religion, for all its center is the spirit of God.

Good will in such a saint and reformer treats even an opponent with the most exquisite consideration. The truth must be spoken, but if possible spoken in such a way as to unite men and not to separate. To speak in the spirit of antagonism or self-will defeats the truth. Nay more, unless we love men we cannot even see the truth. If then our argument breeds a feeling of resentment in ourself, we generate in our listener a force which destroys the spiritual life we are trying to upbuild. Resentments tear men asunder and break down the world. The first step along this road is inner opposition, the second anger, the third the word of denunciation, the fourth the lifted arm and the brick-bat, and the fifth war. They follow with inexorable sequence. Militant suffrage and syndicalism are so dangerous today because they so easily lead into war. But they are only one step beyond the bitter word and that but one beyond the bitter thought. Just as surely the truth spoken in love unites, upbuilds, and sets free the souls of men. When we speak even an unpopular truth in perfect goodwill it is surprising how we disarm criticism. Of a truth love is the

constructive force in the universe.

In our impetuous haste we sometimes forget this spiritual law. But our sociology as well as religion makes it clear as noon-day. Co-operation is the law of every human advance. It takes all of us to make the spiritual army which shall redeem modern society. No army can fight its real foes if its members are fighting with each other over tactics. Freedom of individuals to differ is a sign of progress but the power to co-operate with an opponent in perfect good-will is pure divinity. The absence of that divinity in the hearts of men has been the chief cause of the many sects that distract Christendom.

This unity with men no one achieves in its perfection until inwardly he has established unity with God. So all our holy reformers bear witness. Unity with indwelling Deity is both cause and effect of good-will to men. To quarrel breaks the inward communion with the Infinite. If two men disagree, the prophet tells us, it is not evil; but if they get angry over their differing views both fall from the spiritual Kingdom far away into "the fire of remoteness." If they can keep the inward connection with the spirit world by deep prayer and renewed dedication there will flood mind and heart such a glory of love that resentments will be inconceivable. The best way to love men is first to love God.

Is there a greater service Unitarianism can render than to become a living witness of this power of the spirit to unite modern individualists into one spiritual army and finally bind all sects and religions into a world unity? Such is the reflection started by the visit of this Persian prophet. A. R. V.

MORAL REFORM.

THE prosperity of a nation is only too often confounded with mere material wealth. From this point of view we are as a nation exceedingly prosperous, and still greater prosperity may be in store for us. But it is just this plethoric condition of the nation's body that has been starving our country's spiritual and moral life. The large mass of people are almost completely dominated by the spirit of commercialism, which will rate even the ideal things of life by dollars and cents. Whenever the first question regarding anything is "how much does it cost?" or "how much is in it," the moral and spiritual realities of life can not have a proper appraisement. Men will rate today even the preacher by the salary he receives and only the man who has a big bank account, is considered of any account by many. Where thus commercialism predominates, graft and bribery are but natural incidents in public office, and patriotism is a thing without a true ring. It is this commercial spirit which sadly interferes with justice, and which only will favor the enforcement of laws that do not interfere with the "prosperity" of the community. It is this commercialism which has steadily observed the policy of "Laissez faire," because the "scarlet sin" can be made to pay revenue to officials and is quite an asset for certain lines of trade. We need just call to mind how only a little while ago the merchants of the West side in Chicago went to petition the mayor to stop his crusade against prostitution.

Yet in spite of these shameful tendencies of a low materialism, we are at heart a people of high ideals and principles, and full of humanitarian notions. And it is this idealism which is coming to the fore at present. It protests against all commercialism, and is rich in promise. Indeed it will almost seem as if a new spiritual life were dawning in this our age.

And yet while the kingdom of heaven in a way seems near at hand, it is rather questionable that we

shall be able to take it by the force of moral reform measures.

It will at least seem to me, that as the old commercialism forgot the plain ethical demands in man, so this new idealism goes beyond the bounds of good sense and reason. It is to no small extent "Quixotic." It is this sort of idealism which will scornfully look upon the plain facts of human nature and try to legislate evil out of the world by laws which are altogether beyond the present state of society, beyond the conscience of the mass, and therefore doomed to failure. Our reform measures are essentially feminine and negative. In our hysterical desire to abolish sexual vice, we drive the moral lepers from one district of the city to an other, or worse still we send them "prepaid" to some neighboring town, where they may spread disease. In righteous indignation communities will often denounce the "grafters" without the least concern about the social and political conditions which will continue to favor dishonesty in one way or an other. In fact the blowing of trumpets and marching about the walls of the Jericho of vice and sin, is not going to demolish the stronghold. We shall not be saved by miracles of reform oratory nor by well meant fads. We need very much more than an awakened conscience that may fall asleep again after a few spasmodic efforts to create a new heaven and a new earth on short notice. This "social conscience" needs the guidance of "social wisdom." People will enthusiastically cast their golden bracelets and ear rings into the meltingpot to help the world, but after all the idol which finally some enterprising Aaron makes of it, is nothing but a "calf," about which the good people dance and before which they bow down as their savior. What we need is not more ideals, which so often are nothing but idols, but principles and good common sense in our social life.

We must approach our social problems with the enthusiasm of children but with the wisdom of manhood. We must scorn all hysterical attempts at reform, if we would have lasting good. We must learn to fight the social evils with such weapons as are best fitted for the combat; all must be done in a rational way.

We must try to educate people into righteousness rather than to legislate them into the kingdom of heaven. We must pay less attention to legal drugs and more to social sanitation. In endeavoring to make an end to dishonesty in public office, we must remember that public affairs are the business side of the communal life and must be administered in a business way.

G. R. G.

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THE problem of the Secretaryship of the Conference of the Middle States and Canada seems to have been satisfactorily settled at last by the election of Rev. Leon A. Harvey of Brooklyn as Secretary, while he still retains his pastorate of the Flatbush church, giving one third of his time only to Conference affairs. A Field Agent to carry on the more active missionary work of the Conference under Mr. Harvey's supervision will be appointed by the American Unitarian Association in co-operation with the Conference. We congratulate our friends of the Middle States and Canada in this happy solution of their problem. Mr. Harvey has had good experience, and brings to the work an alert spirit of serviceableness and devotion, and we shall watch the new experiment with hearty interest.

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If we want to make our dream of a nobler and wider life of any sort come true, we must push on while the fresh strong powers are in us, which are more than half the battle. The whole wealth of real enterprise belongs to our youth and earlier manhood.—Robert Collyer.

The Better Religion Coming.

By Rev. J. T. Sunderland.

Minister of the Church of Our Father, Ottawa.

WHEN one is sailing on the sea and the waves are rolling in the direction in which he sails, he does not realize that he is moving, even if his speed be greater, because everything he can see around is moving with him. So we all, moving forward together as we are, in this extraordinary age of ours, do not realize how great changes and transitions we are all the while in the midst of.

Nor are the changes all external. On the contrary, the overturnings and new departures that are everywhere making their appearance in the world of men's thought are of the most profound and radical character.

We are living in an age of Science. How large a thing is our modern science coming to be! Comparatively speaking, it is a new thing in the world. It has hardly begun its career; and yet how powerful and revolutionary an influence it is beginning already to exert, not alone in physical and material things but in philosophy, literature, art, and even morals and religion.

The doctrine of the reign of law —or that the universe is law-governed,—is epoch-making in its influence upon theological thought. The doctrine of Evolution is not less wide-reaching and not less revolutionary in its religious implications. Vast new light is coming from the new and better biblical scholarship of our time. Scarcely less new light is shining from comparative religion, or the study of the other great sacred books of the world outside of our Bible, and the other great faiths of the world outside of Christianity.

As a result of the opening of all these new sources of light and knowledge, intelligent men everywhere are beginning to see that Christian doctrine throughout its whole extent must be re-thought out, re-formulated, re-stated. Much that it has contained in the past must be abandoned, as no longer credible. Much that is new must be incorporated into it. As I have said: We are to have a new, larger and better Christianity.

Said Mathew Arnold a little while before he died:—"Two things are clear to every man with eyes in his head. One is, that we cannot do without Christianity. The other is, that we cannot do with Christianity as it is."

Nothing is more certain than that the Christianity of the past fifteen hundred years is slowly passing away. And nothing is more clear than that a new and better Christianity is coming to take its place—a better Christianity born, on the one hand, out of a better knowledge of the life and teachings of Jesus, the founder of Christianity, and, on the other hand, out of the new light of truth which God is letting shine upon the world in the science and the marvellous new knowledge of our modern age.

The question I wish to ask is: What, so far as we are able to see them, are some of the leading characteristics of this larger and better Christianity which we see so many signs of, and which the freer and nobler souls of the coming age are certain more and more eagerly to welcome.

I think enough progress has already been made so that several things may be affirmed with confidence.

And first this: While the future will leave behind it much that today calls itself Christianity, we may be entirely certain that it will

not leave behind anything that is of value to the moral and spiritual life of man.

There are persons who are always fearing that the world is going to lose something,—fearing that light and knowledge, that science and untrammelled thought, have some evil power in them, which religion needs to be on its guard against. But the truth seems to be that this way of looking at things is a very subtle and dangerous kind of infidelity.

It is not thinking that is dangerous; it is neglecting to think; it is not knowledge that religion needs to fear; it is ignorance, bigotry, and superstition. When men find out what truth is, and what things are really good, they are not going willingly to throw them away. This has always been the fact in the past; it will continue to be in the future.

Second: If we may be certain that the better faith coming will conserve all that is best in the Christianity of the past, we may be equally sure that it will grow, it will advance. And the progress which it makes it will not make under protest, but willingly, because it will believe in progress as God's law, and as something just as right and natural and necessary in religion as in any thing else.

Why should not the doors of the religions of the world have all been opened from the beginning, wide to new light, to new knowldge, to new inspirations and revelations? If religion is something of highest concern to man, why should not the greatest pains always have been taken to insure its purity, and its perfecting?

And yet no one can deny that, as a fact, nothing of the kind has been. Instead, it is not too much to say that, in connection with nothing, from the beginning of human history until now, has progress been so much resisted, as in connection with religion. The idea has been almost universal that religion somehow came into the world full-sized, mature, complete, needing not to grow or develop.

The idea that the beginning, and from the very low conditions, the race has been climbing up, climbing up, by slow degrees, and with many, many checks, and even temporary slidings backward, to the intellectual, social, political and religious elevation which we now see, is an idea which it has been very hard for men to learn.

So, also, the further idea, growing out of this, that the same law of progress must extend on into the future, has been one equally hard to learn.

Forever, men have persisted in fixing the Golden Age, and especially the Golden Age of religion, in the past. Forever, they have persisted in framing for themselves such ideas of revelation and inspiration as made the far past the chief if not the sole fountain of these. "God came nearer to men, in the old times than now," they have said. "Our ancestors were they to whom inspirations came. We have fallen on degenerate and profane days when there is no open vision. It would be impiety to say that to us God comes as near, and speaks as impressively as to our fathers, or to our fathers' fathers, away back in the dim twlight of the world's morning."

But all this must change. The revolution of knowledge and thought that is sweeping over the world, has already begun the change. It is coming to be seen that the Golden Age of the world is now; that the Golden Age of the world's religion is now, and not in the past: and, that forever, until the end of time, the world's Golden Age—religious and other,—will continue to be its now.

In other words, the grand truth is dawning on men's consciousness, that God was never nearer to His children than He is to-day; that the

Divine Voice was never speaking more clearly to men than it is speaking to-day; that Inspiration was never more of reality than it is this hour; that never was God's revelation of himself and of all highest and best truth going forward more rapidly and gloriously than it is going forward now.

Inspiration, a fountain forever flowing—not a stagnant pool; revelation, a book which God's finger forever writes—writes with forever enlarging and deepening truth, and not a volume finished; God, a living God, of living men, in a perpetually living present—and not a God of a far away past, merely,—this the coming religion will have no doubt about, and will put forward as one of its most pronounced articles of faith.

Third: It follows from what has been said that the new faith which is before us will be a great deal more reasonable than much of the Christianity of the past has been.

One of the striking things about our time as regards religious matters is its growing demand for reason and intelligence, for what commends itself to common sense. Many past ages have been radically different. Reason has been distrusted, inveighed against, placed under ban. Not only has the motto, "I will believe although I cannot understand" been accepted implicitely in almost all the Christian ages, but even the outrageous, the insane motto, "I will believe *because* I cannot understand," has actually had large acceptance in the past. In almost all the past mere believing has been thought to be the most religious thing; and often it has been the case that the more blind and without ground of evidence or reason has been the believing, the more religious and pleasing to God it has been thought to be.

Go among scientific men, and the word is "investigate." Go out into philosophy, into history, into politics, into any department of the world of thought, except religion, and the exhortation is,—"open your eyes; exercise your judgment; think; reason;" but the moment you come to religion, it is "believe." This will not always be so. Believing is a good thing—a religious thing, if you believe the truth. Believing is a bad thing, an irreligious thing, if you believe a lie. And the only ultimate instrument of test that God has given any man whereby to find out what is true and what is a lie, is his reason.

The religion of the future will believe no less earnestly than the religion of the past has done; but it will believe with its eyes open and not with its eyes shut! It will believe because it finds reason for believing, and what it finds reason for believing. And more and more it will refuse to believe what does not commend itself to reverent reason and enlightened common sense.

The religion that is coming will be broad, catholic, tolerant, appreciative, to an extent that religion has not been in the past.

It will bear in mind that, just as men's faces are not all alike, so their mental characteristics, their ways of thinking and looking at things, are not alike; and that there is probably as much reason, (and no more) to suppose that by efforts of ours we can make all faces look like our own, as that by efforts of ours we can make everybody see as we see and think as we think.

In other words, the coming religion will remember that the word of truth is larger than any one mind or set of minds; that the best of us have only a few fragments—very precious fragments they may be—but yet only a few fragments of the great whole of truth, and therefore it becomes us all to be very modest and very teachable, and certainly very tolerant.

It will be able to see that no religion of the past has been wholly good or wholly bad; and that none in the present, not even itself, has

a right to claim that it is perfect.

Truth, whether religious truth or any other, is a river. It does not start into full size at once; nor does it come from any one source. Rather it is born of ten thousand springs and rills that burst from the rocks in unthought of places, and come down silently from all the hills of the world's inquiry and thougtht, each contributing something to the river that is to be.

Well will it be when religion shall really find all this out. But believe me, the clearer-visioned religion that is sooner or later coming to the world certainly will find it out; and so it cannot but be tolerant, catholic, charitable, large in its sympathies, to an extent that the past has known little or nothing of.

Still farther: The better religion coming will be more practical than that of the past. It will live more in this world, and less in speculations and dreams and anxieties about what there may be beyond this world. I do not mean that it will be indifferent to the great and inspiring thought of immortality. On the contrary, it will cherish that great faith as one of its most precious treasures. But it will see that the true way to prepare for the hereafter, is to live a right life here and now. It will understand with Jesus, that what we sow we shall reap, not only in this world but in all worlds.

It will be mightily in earnest, as Jesus was, to build up the Kingdom of Heaven on the earth. And it will be wise enough to know that the way to build up the Kingdom of Heaven on the earth is to fight down ignorance and build up knowledge; to fight down slavery and build up freedom; to fight down wrong, and build up right; to fight down vice and sin, and build up virtue and righteousness. Therefore it will be mightily interested in all such practical matters as schools and education, and civic order, and social justice, and industrial betterment, and the putting of conscience into business, and putting moral principles into politics, and temperance and the suppression of betting and gambling, and the remedying of race and class injustices, and the abolition of war, and all other movements and reforms the aim of which is to dry up the dark streams of evil and crime and suffering in the world, and to lift up men, communities and nations to higher planes of moral life.

In such practical ways as these the better religion coming will descend out of the clouds of selfish speculation as to how to save one's own soul, and set about the urgent task of doing what one can to benefit others and to regenerate the world.

The better religion which the future will welcome, will be a more glad and bright and hopeful religion than most of the religion of the past has been.

Calvinism, and indeed the old so-called orthodoxy in all its forms, is a religion of despair. According to its teachings, at the very beginning of human history the most awful catastrophe possible to be conceived of overtakes the race. True a plan is derived whereby a little wreckage may be saved. But still the great majority of human beings are to be lost forever. With such a conception of the world and of man's past and future, is it any wonder that the religion has been shrouded with gloom?

But, thank heaven, at last all this dark and terrible nightmare of a fallen race and a ruined world and endless torments, and a God that could plan any thing so horrible, is beginning to pass away as a thing of the night, and the morning of clearer seeing and consequently of hope, is rising on men's vision.

Thus religion is beginning to be transformed from a sad thing, into a glad thing, from something bitter into something sweet, from a wail to a song.

We are beginning to see that God's plans have never broken

down; that this world is a part of our Father's house; that man is his child; that the whole history of the world is but a history of the Divine Education of the human race; and that what we have a right to expect beyond the grave is not vengeance and horror, but right and justice, and love, and the carrying on still farther of God's great eternal plan for the Education, advancement and happiness of His children.

Another point I must not fail to call attention to: The better religion coming will be a consistent and an honest religion.

It will not play fast and loose with truth. It will not willingly ride two horses; one truth, the other superstition:—one, that thought of the Bible and religion and God which modern science and modern knowledge justify, and the other, that mediaeval thought of these which is outgrown and ought to be laid aside.

It will not use old words in new senses when it knows that it will be understood as using them in the old sense. It will not preach a liberal sermon to-day, and an illiberal one next Sunday; or a rational sermon in the morning, and an irrational one in the evening. It will not accept modern thought in the pulpit, and reject it in the Sunday School and the prayer meeting. It will not, as I recently heard, preach a sweet, broad helpful sermon, and "sandwich" it in between hymns revolting by reason of the bloody and dark theology which they teach. It will not preach a genuinely twentieth century sermon, and precede the sermon with a liturgy absolutely medieval in its theology.

No, the better religion coming will be consistent, candid and sincere. What it says one time, it will say all the time. What it declares, in sermon it will declare in hymn and scripture and liturgy. What it teaches in the pulpit it will teach in the prayer meeting and in the Sunday School, and everywhere else.

If it gains new views of truth it will express them clearly; it will not cover them up by the use of old phraseology. As Jesus taught, if it gets new wine it will put it into new bottles fit to hold it, so that the new wine may be really preserved, and so that nobody may be misled.

This means that the better Christianity coming will refuse to subscribe to creeds or to support creeds that it has outgrown. It is getting to be one of the commonest of things for persons to belong to churches and to support churches whose creeds they do not believe in. It is getting only too common for both ministers and lay people to subscribe to confessions of faith, with what are called "mental reservations."

But what is a mental reservation? It is a mental untruth, is it not? It is a mental deception, is it not? It is a consciousness of an insincere action,—what else? It is a consciousness that one does not really believe what by his outward act he says he believes,—what else can it be?

When the better religion comes we may be sure it will be honest and sincere in everything. It will encourage no mental reservations and no evasions. It will fly no false flags. If it ceases to believe in an outgrown dogma it will discard it.

When it sees great new constellations of truth rising above its horizons, and shining with new and glorious light in its skies, it will avow the fact frankly, and in language that all men can understand.

Once more, and perhaps most important of all:—The religion which is coming will be a deeper religion than the past has known,—a religion which cares less for the superficial and unimportant things, and more for the central, vital things;

and therefore it will be less sectarian.

Whence comes sectarianism? As a rule out of the shallower things of religion. Gather together a hundred persons, representative of a hundred different Christian sects, and you shall find them, if they are really honest and sincere, believing very nearly alike with reference to a majority of the really deeper and more vital things.

The great things that really touch men's lives, and which lie at heart of religion, men do not fight over. It is when they come into the presence of those things which comparatively speaking at least, are the tweedledums and tweedle-dees that they begin to draw swords, and take sides, and split up into theological factions.

Hence we see what is necessary to heal factions already made, to cause good men to sheath their polemical weapons, and come together in a great brotherhood. It is, to get down to deeper and more rational things, and inward to more vital and central things. Once relegate to their properly subordinate place, all merely incidental, superficial, non-vital questions about ceremonies, forms of worship, baptisms, communions, speculative doctrines of trinities, "schemes" of redemption, theories of atonement, and infallibility dogmas about bibles and churches and popes and such like things, not one of which has any necessary connection with the Christian life, and nine-tenths of Christendom could unite in one great brotherhood to-morrow.

Let us be sure that it is in the direction of such a church, such a better Christianity—better, because broader, sweeter and deeper,—that the world is moving.

Many signs of progress are already appearing. The things that divide are seeming less important. The shibboleths are growing fewer, thank God!

And yet, and yet, there are a great many, many more still to be gotten rid of before the religion which Jesus taught and lived can ever come to us with its full purity and breadth and power.

Deeper still must our wells be sunk; from deeper depths still must the waters of our religious faith and life be drawn; so it will come to pass that we shall grow at last ashamed to test anyone's Christianity by anything more superficial than character and life. He shall be pronounced the best Christian who is the best and truest man.

In other words, the new religion proves to be none other than the dear old faith of our fathers, but now purified from its corruptions, purged from the outgrown theologies which the dark ages of the past have fastened upon it,—enlarged and adapted to the living needs of to-day, and its windows thrown open to all the growing light of God!

—o—

THE DREAMER AND THE WORKER.

A dreamer dwelt in a land of dreams
Where life flowed calm as summer streams.
No fear knew he, no grief, no sigh,
For sin and sorrow passed him by,
His soul soared God-ward on the wings
Of beautiful imaginings,
For his flowers bloomed on through winter's blast,
His stars shone out through nights o'ercast,
His world was always fair.

And a Worker toiled in the world's great mart,
Close to the city's beating heart;
His soul in tune with the bustling strife,
To him the hurry and rush were life;
But love in his heart could find no place,
Nor gentleness in the stern, set face,
And morning, noon and set of sun
He served the tyrant "getting-on,"
He worked while the Dreamer dreamed.

And the busy world, so great, so wise,
Found time to watch and criticise.
And one was found "a little queer,"
The other "selfish, hard, austere."
But when the end of the way was come
Both travelers heard a glad "Well done."
For the stars shine never the same for two,
And each to the brightest had been true
That glimmered in his sky.

—A. J. L. in "The Christian Light."

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

English Poetry and the Social Question.

NO one who is supremely interested in the cause of social justice, and who feels the tremendous passions which it is calculated to evoke within the enlightened and sympathetic heart, it would seem as though this cause, like the great cause of other times, was destined not merely to shatter governments and re-make industrial systems, but also to create a literature such as the world has seldom seen. Literature, we argue, has ever been more or less of a reflection or interpretation of the particular age which has produced it; and this must certainly be the case in such an age of ferment and unrest as this in which we are living. Especially would it seem as though the intensely human factors involved in the modern social question would appeal to the poet, and awaken such raptures of protest and appeal within his soul as to stir him to inspired utterance.

In order to see just to what extent this may be true, or not true, in our time, I have been reviewing of late the writings of some of our contemporary poets, whom I know and love; and the results I propose to share with my readers in my next two articles in this department of the UNITARIAN ADVANCE. As my space is exceedingly limited, I have decided to confine my review to England, where the social question is much more acute than in America, and much more likely therefore to have made an impress upon the literary mind, and to such writers as may justly be considered to be the dominant figures in contemporary English poetry. Those whom I have selected are seven—Thomas Hardy, Rudyard Kipling, William Watson, Stephen Phillips, Alfred Noyes, John Masefield, and W. W. Gibson. To some it may be surprising that I should omit such a graceful singer as Austin Dobson, or such a scholarly and finished artist as Edmund Gosse, or a man of such exalted official distinction at least as Alfred Austin. But no one of these men, it seems to me, whatever their distinctive merits, can bear comparison, from the standpoint of achievement, and, in certain cases, of promise, with those whom I have named. So far as I can see, these seven are the poets who are really making history in the literature of contemporary England, and these, therefore, the ones whom I have thought fit to examine from the point of view of the social question.

THOMAS HARDY.

Thomas Hardy is a poet who is great in sheer power of thought, if not in grace of rhythm and beauty of phrase. There are many who refuse to recognize him as a poet at all, and thus condemn what they regard as his betrayal of his art in abandoning the field of fiction, in which he loomed so great, for that of verse. But others there are who, without abating one jot or tittle of their admiration for Hardy's novels, still believe that his colossal "Dynasts" is the crowning achievement of his life, and that his two volumes of shorter pieces, "Wessex Poems" and "Poems of the Past and Present," are a contribution to literature which we could ill afford to lose, to say the least. Here is work as rough as Rodin's sculpture, and as overwhelming in impressiveness and power.

From the standpoint of the social question, however, Hardy the poet, like Hardy the novelist, has little interest for us. This does not mean

that this great writer is remote from life, and thus deficient in that one quality without which there can be no true and lasting literary art. On the contrary, few writers of our day have kept so close to life, and have revealed with equal clearness the primal joys and sorrows of the soul. Always is there in the front of his mind the problem of human suffering—and, in reaction against this, the recognition of the human love and heroism which glorify the ill. But it is the individual in whom Hardy is interested, and it is the isolated and lonely individual of the English moors, whom he knows most intimately. He sees clearly enough, to be sure, that every individual is living a life which is inextricably caught up in a mesh of surrounding forces, and thus the victim of conditions over which he has little or no control. But Hardy is unique in his thought that these forces are not the complex social relationships of a highly-developed society, in which the life of the individual is lost as it were in the life of the mass, but the stupendous cosmic forces which hold the stars in their courses, as well as rule the hearts of men. Hardy's characters, in his poems as well as in his novels, seem to have no social relationships at all beyond the elemental relationships determined first by blood inheritance, and secondly by sex attraction. Even the village life, which forms the background of so many of his tales both in prose and verse, is a misty and unreal thing. The house on the moor in "The Return of the Native," the dairy in "Tess," the lonely hollow in "The Trumpet Major"—these are the distinctive scenes where Hardy's characters fight their battles, and win or lose their souls. "Far From the Madding Crowd" is a title which might have covered all the Hardy literature and not merely a single book. But if Hardy's men and women seem free of all contact with the social whole it is only to be caught and held in the iron laws of the cosmic whole. Hardy is a fatalist through and through, and his characters therefore the helpless victims of a universe which does not see or does not care. Always behind Hardy's writings is this sense of the vast realm of stellar spaces in which men are but atoms which whirl and suffer and perish, to satisfy not a God who pities but a nameless necessity which goes its way unheeding. "God-Forgotten," "The Bed-Ridden Peasant," "To an Unknown Pauper Child," "The Ruined Maid," are some of the poems which reveal this fundamental aspect of Hardy's thought most clearly; and of course "The Dynasts" is the final summation of his whole philosophy of fatalism.

In literature prompted by such a spirit as this, there can be of course no recognition or interpretation of the social question. One may read Hardy's poems in vain for a single word in this direction. The only possible exception to this sweeping generalization is his "War Poems," in "Poems of the Past and Present," which reveal the hideous aspects of war, as contrasted with their more commonly celebrated heroic aspects, with relentless power and precision. But even here, there is really no exception, for Hardy regards war not so much as a social ill, as a cruel sport of a kind of Battle-God, who has long used men as the pawns of his game, and is now yielding, only because other and kindlier deities have appeared—"the gods of men in amity." It is the cosmic force, and not the social, which still holds his imagination.

RUDYARD KIPLING.

In Mr. Kipling, we again find a poet who seems utterly removed from all that we know as the social question. You may read his poems from beginning to end, and find not a single indication of any realization on his part that the souls

of men are working out their eternal destinies in the slums of London, in the factories of Birmingham and Manchester, or even under the lonely stars of Hardy's Wessex. Kipling is the poet of imperialistic England, the bard of her armies and navies, the singer of her conquests beyond the seas, the laureate of her military glory in distant lands. The English flag which has fluttered in "the winds of the world," the English "cruisers" and "destroyers" and "merchantmen" which float on every ocean, the bell-buoys and light-houses that guard the coasts of England, the red-coated soldiers who have fought her battles under every sky, the white man's burden, the South Africa War, the legends of India—these are the themes which have stirred the soul of Kipling, and inspired him to chant his noblest measures. One matchless poem, " Mary, Pity Women," shows what he might have done, had he turned his attention to the problem of the humble soul in agony. One noble song, "The Wage Slaves," shows what a poet of the masses he might have been, had he been as much interested in the English workingman as in the English soldier. But the very loneliness of these poems proves the limitation of his interest. Kipling is the poet-laureate of militarism, empire, war, conquest, barbarism. His greatest poem was penned when the British Empire was celebrating the jubilee of Victoria in one mighty outburst of imperial pride. And now that England's interest has shifted from foreign shores to the problems of slum and factory and mine in her own land, Kipling's voice is suddenly mute. Only when there comes a revolt in Ulster against Home Rule, or a violent struggle with the suffragettes, does he speak, and then in tones so enfeebled that they are hardly recognizable. Never was there a poet more truly expressive of an era than Kipling of the last years of the Victorian—and never a poet also more utterly lost in the passing of the old and the coming of the new.

WILLIAM WATSON.

William Watson, in certain respects the greatest English poet now living, furnishes an almost startling contrast to Kipling. Both poets are keenly interested in the world and its day-by-day happenings. Watson, like Kipling, is an ardent lover of England, and is never so happy as when sounding her praises. But whereas the latter sings her feats of arms, the wide journeyings of her seamen, her "far flung battle line," her "dominion over palm and pine," the former lauds her as the bulwark of liberty, the refuge of the oppressed, the exemplar of justice, righteousness and peace. Kipling's note is always that of the conqueror—Watson's that of the prophet. Kipling wields the sword of the flesh—Watson the sword of the spirit. Kipling tells of the might—Watson of the right. The difference between them was clearly manifested in the bitter days of the Boer War, when Kipling was sounding his wildest jingo measures, and Watson was willing to be stigmatized with Morley and Lloyd-George, as a "Pro-Boer" and "Little Englander." What Kipling spoke once, almost by mistake, in his immortal "Recessional," is speech familiar to Watson's inspired lips. All this is stated with admirable precision in his "The True Imperialism," where he says:

"Here while the tide of conquest rolls
Against the distant golden shore,
The starved and stunted human souls
Are with us more and more.

"Your savage deserts howling near,
Your wastes of ignorance, vice, and shame—
Is there no room for victories here,
No field for deeds of fame?

"Arise and conquor while you can
The foe that in your midst resides,
And hold within the mind of Man,
The Empire that abides."

To a man who can write such lines as these, it might well seem that the social question would be something more than a sealed book. And such is actually the case. The references in his early volumes are not many, but all are of potent significance. What could be more terrific, for example, than his "If," wherein he pictures the "halting leaders" of the nation, who "could and would not," summoned before "the Assizes of Eternity," and made to render account for the "ravished childhood" of the realm? What could be more striking than his "New Year's Prayer," where appear the lines:

"O Thou whose dwelling is eternity,
Who seest the hunger and the toil
of men,
And how the love of life and wife
and babe
Is brother of hate and sire of deeds
and death;

Make terrible Thine arm against all
thieves,
Whether in mart or on imperial
throne;
And scatter with thy thunder the
unjust
Who turn thy pleasance to a wilderness."

What could be more solemnly impressive than his "New National Anthem," where appears the verse:

"Too long the gulf betwixt
This man and that man fixt
Yawns yet unspanned.
Too long, that some may rest,
Tired millions toil unblest.
God lift our lowliest,
God save this land."

But it is in his "New Poems" that Watson has spoken his clearest and boldest message. With what warning eloquence does he address "The Invincible Republic," and find comfort for England and America alike, in the fact

"That not alone for stem and blade,
for flower
And leaf, but for man also, these
are times
Of mighty vernal movement, seasons when
Life casts away the body of this
death,
And a great surge of youth breaks
on the world."

When was a monster of iniquity blasted with so terrible an irony as that contained in his sonnet to "Leopold of Belgium?" When has a church, recreant to its social responsibilities, been so pitilessly condemned as in the "Thoughts" which he set down "on revisiting a centre of commerce," where a vast cathedral church is being erected; or in the single stanza entitled "The Church Today":

"Outwardly splendid as of old,
Inwardly sparkless, void and cold—
Her force and fire all spent and
gone,
Like the dead moon, she still shines
on."

Here is the hot fire of indignation against the social wrongs of our time, and especially against that institution which stands indicted either for inefficiency or infidelity, so long as one of these wrongs continues in existence. Here is the true poetic fervor of denunciation and appeal! Not often is this note sounded—but when it is, it rings with splendid power. It would not be fair to call William Watson a poet of the social revolution, nor could it be said that the social movement of the age finds any adequate expression in his writings. But his mind is open, and his heart touched, and as years are still before him, he may yet catch up and interpret the inarticulate speech of the masses, which is today vainly striving for expression.

In Hardy, Kipling and Watson, we have poets of an earlier generation, in whom we could scarcely expect to find the poetry of the social question which we are seeking. In the other poets, who are before us, we have younger men, contemporaneous with this question, and therefore more open to its influences. In these the message should appear. Nor shall we be wholly disappointed in seeking it.

(*To be continued*)

TRUTH VERSUS "TANG."

By C. A. SOMMER, Lincoln, Neb.

"Historical criticism has discredited for many the book on which Protestantism is built. The Bible can no longer be accepted by any intelligent modern man as the literal and inerrant word of God"—so says the Right Rev. Dr. Williams, Bishop of Michigan, in the American Magazine. But he intimates that this does not make much difference and that the churches who have adjusted themselves to the philosophy and science of the day do not find favor with the people. He is fully convinced that the average man wants his religion "with a tang to it," which seems just a polite way of saying that the people want to be humbugged. In this, of course, I feel that the Right Reverend is wrong. Half of the people in this country keep aloof from the churches, largely, I am sure, because they are impressed that the churches do not propagate the truth, but something else, "with a tang to it."

Sincere and intelligent people do not want any "tang." They want truth and sincerity. They realize that no good can come of trying to believe things that are not strictly speaking true. They want to get down to the reality of things. They want religion of the purest and highest order.

A Unitarian Church is an association of just such people.

The Unitarians are a confident and cheerful class of people. To them the earth is not a vale of tears, but a beautiful earth. They are impressed that there is an intelligent force behind the universe that is kindly disposed. They believe in humanity, that it is forever progressing onward and upwards, and they endeavor to assist the movement.

Now I would like to urge that we have a duty to perform, a duty to other people, to our church and to ourselves. There are a lot of intelligent and sincere people in your city who would be glad to be with us if they only knew what a church we have. They would gain by joining in with us and so would we. Invite them to come to your church. Tell them that they need not put on a sanctimonious face to gain admission—that is another thing I like about the Unitarians, their naturalness; they are just their own natural selves. Tell them that they do not have to feel themselves "lost sinners" to get any good out of the sermon and that whatever they may believe or not believe, will remain their own private affair. They may believe that at one time the intelligence behind the universe took on human forms, or they may scorn a slander on the whole human race,—the Christian doctrine that humanity is depraved and that therefore somebody had to come down from heaven to save us and die for our sins. The Unitarian Church prescribes no particular faith.

It seeks only to interest those who are sincere people with ideals, who want to do right, because it is the right thing to do. People who do not think it worth while to do right, unless promised a pass to a reserved seat in Paradise, we can not expect to have with us. Such people will feel more at home in a church of the lower order, where "tang" is being dispensed.

The Pulpit Message of The New Unitarianism.

By Rev. Richard W. Boynton.

(*Abstract of address at Middle States Conference, Toronto, Nov.* 21, 1912.

EVEN within the memory of those now living there has been a marked change in the tone of religious teaching. Here and there the old watch-words are still sounded, but the emphasis is far from what it was fifty or even thirty years ago. The world has moved on. We live under a changed sky, with a new atmosphere about us, less harsh and more genial than the old. It is not simply, as some critics of the time assert, an age of doubt—that the older faith is lost and nothing found to take its place. We know what we believe. We find ourselves in a better world. We are getting more out of life. We want others to share the new vision that has come to us, believing that if once the new is grasped in its fulness, there will be no more yearning for the old. It is not that the new is wholly new. All advance in thought may consist in seeing the old truth in new relations and connections.

Unitarianism is not forever the same. The older Unitarians accepted the Bible, but insisted on their right to interpret it according to reason and conscience. They found in the pure humanity of Jesus their guide to divinity. They brought christendom back to the love of God as the Father. They were leaders in philanthropy, stirred by a new sense of human brotherhood. It is a pity that we do not read Channing more. No sermons of the quarter-century from 1815 to 1840 seem so contemporaneous as his. Yet there has been great advance since Channing died. A new emphasis is everywhere. We have been free to accept it fully, and it has given the characteristic tone to our life and worship. I cannot here recapitulate the events that have given us this new emphasis in religion. But I wish to mark out its more significant traits.

(1) Its spirit is prophetic, not scribal or ecclesiastical. It believes in two ultimate realities, God and the soul. God is and speaks now. The older oracles, where true, are kept for there is no contradiction in the actual speech of God to men. Just because for us "Revelation is not sealed" we believe more than ever in the *soul* of the Bible, while we are looking for more light and more truth to break forth.

(2) It has the human touch. Back of the Bible is humanity. Comparative religion has given a knowledge of other scriptures and shown that truth is universal, not provincial. The Old Testament lawgivers, priests, prophets were men; the New Testament apostles were also men. Central for us is the lovely and complete humanity of Jesus. We cannot exaggerate the power and penetration of this thought. It exalts the human everywhere, in childhood, in womanhood, in the enslaved and the oppressed. Does it debase the divine? We can define God only in terms of our highest humanity. In a strict sense we know nothing superhuman. Otherwise he can be defined only as subhuman or as inhuman. Calvinism made him inhuman, and all forms of modern materialism make him sub-human.

(3) It relies profoundly on the nature of things. The human is a product of the natural. The world of life according to evolution is an "ascent of man." Not all tendencies are right and good. They need selection and direction. The great achievements of Luther Burbank in the plant world show what nature can do with the aid of man. It means the growing

rule of reason. But reason is a product of nature, in the largest sense. Love is as natural as strife, and is bound to prevail.

(4) Its breadth is cosmic. With modern knowledge has come an indefinite extension of the universe in space. Yet there are not two worlds, but one. When we repeat after Kant, "Two things fill me with ever increasing wonder and awe, the starry heaven above me and the moral law within me," it is with the conviction that these two belong together. We are upheld by the majesty and security of the thought that in this infinite universe, and not only on our tiny planet, the purpose of God is working itself out. We need not worry; we can trust. I find it beautifully said in the sonnet of our astronomer-preacher, Dr. Calthrop of Syracuse:

When last beneath the midnight Stars I trod
An awe fell on me from those depths afar,
Great seas of Silence round each separate Star,
Fathomless distances, filled full of God!
Heaven beyond Heaven without bound or bar.
And thus my lips: "Thy Love I dare not claim,
Infinite Heart, whose pulses, like a Sea,
Strike shore of Sun and Star, yet onward flame,
Unspent, unbroken, everlastingly!"
So spake I, by Infinitude oppressed.
Yet ever wrapt in peace for thought too deep,
Like some small sea-bird on the waves asleep,
My steadfast heart all unawares did rest
O Father! on the Ocean of Thy Breast!

(5) It gives a greater scope to the idea of religion. Religion is not a phase or part of life, but a spirit that may enter and possess all life and penetrate it wholly. It is to be judged not by conformity to belief or observance, but by a certain inner vitality that is communicated by it to life, a heightening of all powers, a contagion of enthusiasm. It is a new spirit of fellowship and co-operation toward all the world.

There comes the final question of the religious effectiveness of the new emphasis. We have never fully entered into our heritage. We have given but partial comprehension and half-way allegiance. Let us devote ourselves to the new Unitarianism. Let us make our new emphasis firm and strong. "Speak unto the children of Israel that they go forward!"

CONFERENCE OF THE MIDDLE STATES AND CANADA.

Meeting at Toronto.

IT IS a quarter of a century since the Conference of the Middle States and Canada met at Toronto and it was a most cordial welcome that greeted the delegates and friends, who attended the meetings held on the 19th, 20th, and 21st of November.

The Conference opened on Tuesday afternoon with a well attended Alliance meeting over which Miss Low, President of the National Alliance, presided. Brief reports from the Branches represented were given and then Mrs. George H. Root of Winchester, Mass., read a paper on the "Work of the Social Service Council of Unitarian Women of Boston." It must have been a surprise to many of the hearers to discover how closely modern Social Service movements are related to the work of Dr. Tuckerman, out of whose Ministry-at-Large in Boston came the Charity Organization of Boston, as well as many other movements for bettering the condition of the poor.

Mrs. Robert H. Davis of New York was the next speaker and gave

an address in her usual happy fashion. She showed how the kind of social service of which Mrs. Root had spoken is just as essential to our mission work in the South where the poverty of the country side, though of a different character from the city slums, leaves men and women hungry for intellectual and spiritual nourishment. An interesting story of the organization of Alliances in Canada, especially at Montreal, followed.

Tuesday evening a goodly number assembled to hear the addresses of Dr. Mason of Pittsburg, and Dr. Eliot of Boston. Rev. J. T. Sunderland, formerly minister of Toronto and now of Ottawa, presided. In his address on "The Challenge of the Times to our Churches," Dr. Mason spoke of the new social impulse which we face and the new education which is searching and vital in its demands for reality; and both the social impulse and the new education are asking to be interpreted in terms of religion.

Dr. Eliot followed with an address on "The Challenge of our Church to the Times." This he said was a summons to perfect sincerity and complete liberty in dealing with religion and its problems. Such sincerity and liberty he found characteristic of our past, and central in our present thought.

On Wednesday morning came the business session of the Conference. Following a brief address of welcome, the President Adelbert Moot, of Buffalo, announced the appointment of committees and stated that Rev. Leon A Harvey of Brooklyn, N. Y. had been made Acting Secretary of the Conference by the Board of Directors. The report of the Year's work, as submitted by Rev. George H. Badger, whose resignation took effect Oct. 1st, was then read by Mr. Harvey. At its close the Secretary was instructed to send the affectionate greetings of the Conference to Mr. and Mrs. Badger in their Texas home.

Rev. H. T. Secrist of the Meadville Conference gave a very interesting report of the work in his field and Mrs. J. L. Rorer told of the organization and ideals of the Priestley Conference, composed of the churches in and about Philadelphia.

Rev. F. R. Griffin of Montreal then made an inquiry as to the present status of the Secretaryship of the Conference. In answer to this inquiry the President stated that Rev. L. A. Harvey of Brooklyn had been elected Secretary, with the understanding that he was to devote one-third of his time to the administration of the office and receive a proportionate compensation.

The time for the address of the morning having arrived, the business meeting was adiourned and Rev. J. T. Sunderland of Ottawa, Canada, then read a paper on "The Better Religion Coming" which we publish elsewhere.

Messrs. Rumball and Southworth discussed the paper. A hymn and benediction followed this discussion, pronounced by Rev. Felix Taylor of Hamilton; and then we went to the Social room of the church where the Toronto ladies served an excellent lunch.

At the business meeting in the afternoon some important amendments to the Constitution were offered and passed upon. Officers for the ensuing year were elected as follows:

For President; Mr. Adelbert Moot, of Buffalo, N. Y.

For Vice-Presidents: Rev. Thomas R. Slicer of New York, Rev. U. G. B. Pierce, of Washington, D. C., Rev. John Haynes Holmes, of New York, Mr. W. W. Justice of Germantown, Pa.. Rev. F. C. Southworth, of Meadville, Pa., and Rev. J. T. Sunderland, of Ottawa, Canada.

For Trustees — Term expiring 1915; Mr. Milton T. Garvin, of Lancaster, Pa., Mr. Robert Lynn Cox, of Montclair, N. J., and Rev. L. Walter Mason of Pittsburg, Pa.

For Directors — Term expiring 1915; Rev. Alfred R. Hussey, of Baltimore, Md., Rev. John H. Lathrop of Brooklyn, and Mrs. Robert H. Davis, of New York.

Nominating Committee for 1913: Mr. Albert L. Mason of Brooklyn, Mr. James T. White of New York, and Mr. G. W. Smith of Brooklyn.

It was voted that greetings be sent to Dr. Collyer, Mr. Slicer, and Mr. St. John.

Dr. Wendte then gave a fine address on the "World Range of the Liberal Faith" in which he gave us all a great vision of the possibilities of our movement and impressed us with our indebtedness to Dr. Eliot for calling into being the "Council of Unitarian and other Liberal Thinkers and Workers" out of which the great International Congress of Religious Liberals has grown.

The evening meeting with the general subject "The New Unitarianism" proved an inspiring occasion. Rev. R. W. Boynton, spoke of "The New Pulpit Message;" Rev. Frederick R. Griffin told of the opportunities and privileges of the "New Pastoral Relations;" Rev. John H. Applebee of "The New Individualism," and Rev. Edwin A. Rumball of "The New Social Impulse." He was called upon after reaching the Conference to take Mr. Holmes' place, but no excuses were needed. It is true he interpreted the social impulse rather exclusively in the terms of Socialism, an interpretation to which many could not assent, but it was a noble ideal which he presented, and all wanted the burdens of which he told lifted and the miseries removed. The Sunday School session came on Thursday morning with an address by Dr. Starbuck which lifted the conception of religious education to a higher level than it has ever found before at any of our Conferences. He did not indeed separate religious education from other education but he showed in a simple way how it should both permeate and crown all education. Rev. William I Lawrance shamed his hearers for their meager attention to Sunday School work and its needs and sent them home with new resolutions to do better things for the children.

LEON A. HARVEY, Secretary.

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CONVOCATION WEEK AT MEADVILLE.

The second Convocation Week of the Meadville Theological School will be held February 3-7, 1913, with four lectures each on the Adin Ballou Foundation, from the following well-known men:

Rev. S. M. Crothers of Cambridge.

Professor George B. Foster of Chicago.

Professor Thomas Nixon Carver of Harvard.

Professor Hugh Black of New York.

The general subject of the lectures by Dr. Crothers and Professor Foster is Religion and Literature, and that of Professor Carver and Professor Black is The Church and Society.

The Convocation of 1911 brought to Meadville ministers of the vicinity from the Unitarian fellowship and a considerable number from other fellowships. These, with the students and Professors at the school, and the lecturers themselves formed the nucleus of a company which filled the Divinity Chapel every forenoon, to join in a devotional service, and to take part in conferences, or to listen to lectures on themes which seemed to them of vital importance. In the afternoon and evening the lectures were transferred to one or another of the down-town churches. The leading churches of the city co-operated and it was a week long to be remembered in the history of the School, and the history of the city.

I now wish to invite the readers of the UNITARIAN ADVANCE to come to Meadville for the

forthcoming Convocation. Assistance will be gladly rendered in securing satisfactory rooms at a moderate price. Meals at ninety cents a day, single meals proportionately, can be had at Hunnewell Hall by all those in attendance so far as the accommodations of the Hall permit. There is room for a limited number of ministers at Divinity Hall as guests of the School. For these, rooms will be reserved in the order of acceptance of this invitation. Acceptance should be sent to the undersigned.

F. C. Southworth.

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THE SCAPEGOAT.

By Charlotte Leech.

Alien from God and man,
Neath every creature's ban,
    Nay, tell me now
    What meanest Thou?
Men gave Thee to the Lord to bless,
Then drove Thee to the Wilderness,
    Laden with sin
    His grace to win,
Into the desert vast,
And shelterless and waste,
    With never a stark Tree
    Set on a Calvary—
Alas, what boots it Thou should'st be
Hallowed for such a destiny,
    The Voice of one deep in the wild
        Yet with no cry
    To freely give Thy life for men,
        Yet not to die!—
And may the life begun in prayer
End in perdition of despair,
    Or that which God blessed at the first
    Be by the world's offences cursed?
        My Soul, heed thee!
        Why dost thou rage
        And beat the air,—
        Serve thou thine age
        Accept thy lot,
        Thou can'st not be
        Where He is not,
        On, onward fare.—
God in the Wilderness alway
Is fire by night and cloud by day,
The House of Bondage is His own,
And in the contrite heart, His Throne.

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Money to a man is like water to a plant, —only useful so long as it promotes growth. Like water in the fountain or water in the tank, keep it flowing, and it blesses; keep it stagnant, and it kills.—Robert Collyer.

THE NEW YORK LETTER.

JUST as last spring wherever men gathered the one theme of every conversation and the one burden of every heart was the sinking of the Titantic so whereever Unitarians gather these days the one name that springs from the hearts to the lips is that of the grand old man of our faith, Robert Collyer, and his passing makes the liberal world seem different. His serene and sunny faith, his unfaltering optimism, the great human heart of him, the charm of his wonderful English, the oaken frame, the exhaustless sympathy and genuine friendliness are graven indelibly on the memory. In these latter years he seemed to be less a man of the hour than one of God's eternal men who rise above the passions and problems and perplexities of the time to calmer and more assured realms of the spirit, yet he graced with his benignity and poise the gatherings of younger and more impetuous and impassioned men, ever spoke the kindly word for them, and turned their thoughts to the things which abide the passing of years. Few were so beloved and his going means a loss which cannot be expressed.

All Souls' Church is without the services of its leader for the state of his health has compelled Mr. Slicer to seek a rest in the South. In his absence Rev. W. W. Fenn and other strong preachers are supplying the pulpit. Over in Philadelphia Mr. St. John is likewise taking a vacation for the regaining of his health. The good wishes of all follow these two leaders with every hope. Rev. C. A. Henderson of Wilmington who has resigned his pastorate will supply Mr. St. John's pulpit in his absence.

The Universalists have entered into fraternal relations with the Unitarians in the building of the new church in Summit and agreed to contribute $3000 to that purpose and to share the annual burden until the society becomes self-supporting if the church can be a Unitarian-Universalist Church. As the builders of this new work have come from both the denominations and the local desire for the merger is strong and united the American Unitarian Associaton which purchased the lot has expressed its sympathy and accord with the movement.

At the Church of the Saviour, Brooklyn, a Young People's Choral Society has been organized under the able organist Mr. Kraft, and between twenty and twenty-five young people have already joined. This organization is for both fellowship and musical culture; it has very ambitious plans. A kindergarten has been opened during the church service hour and from eight to ten children are left there each

Sunday morning while their parents attend the service. The Wednesday Vesper Service has reached an attendance of fifty-two. On Thanksgiving Day a Union Service of the First, Second and Third Churches was held at the Church of the Saviour; Mr. Brundage, Mr. Lathrop and Mr. Levitt conducted the service and the Rev. C. S. S. Dutton preached. The sermon was an eloquent appeal for thanks in the form of service to our fellows, and was developed from the question: "Thankful to Whom?" On Wednesday, December 4th, the first of the Informal Twenty-five Cent Suppers, which is a new venture of the Alliance, was held; about one hundred and twenty-five enjoyed a most excellent buffet supper, managed by Miss Munroe; there was a distinct atmosphere of fun and good fellowship. After the supper Rev. William S. Key, of Watha, N. C., gave an account of his many-sided and remarkable work, which was listened to with much interest. A sale of Chinese and Japanese articles collected by Mrs. Lathrop this last summer in California followed, and about $135 was taken in. Twenty young men attended the December meeting of the Discussion Club, the subject being "Protection and Free Trade." A summary of the activities of the Willow Place Chapel was recently printed on the Church Calendar and displayed a remarkable number. The club system introduced by Mr. Levitt this year is meeting with great success, and one of the Clubs has started the publication of a monthly paper called "Chapel House News." There are twenty workers with the classes and clubs, and as many more are needed, the clubs in the meantime being taken charge of by the Head Workers. Mr. Lathrop has been asked to serve on a Committee of Sunday Evening Social Conferences at the Church of the Holy Trinity, thus helping to make these Conferences inter-denominational activities for the churches on the Heights. They have served to stimulate interest in social problems and have brought most excellent speakers.

The Wordsworth Club of the Second Unitarian Church of Brooklyn has started with increased attendance and renewed interest. The subject of discussion this year is "The Modern Novel," and a beginning has been made with George Meredith and Thomas Hardy. The Men's Club, The Round Table, has speakers from outside the Club this year. For the December meeting the Club will hear Mr. Charles Hamlin, editor of "The School," on the Public Schools of New York. The subject for this month's meeting of the Alliance is "Woman as a Citizen," by Mrs. Stephen Louies, President of the Brooklyn Consumers' League. The Syrians of South Brooklyn will also be described this year by speakers who have thorough knowledge of the conditions. Some 4000 Syrians have come within a few years to the immediate neighborhood of the church and their presence constitutes a problem which this church must face. The committees of the Alliance have also started vigorous work. Some of these are practically "committees of the whole," organized for work in special lines such as Hospitality and Beneficence. A delightful evening for all connected with the church was enjoyed on November 22, at the invitation of Hospitality Committee. There was exceptionally fine music given by Mrs. Edmund F. Driggs and Miss Marie Louise Rossit. The Christmas tree and festival, for the children, will be held on Dec. 26.

On Saturday night, Nov. 23, a fire broke out in the kitchen of Unity House, and but for the timely discovery of it by Mr. Hanson, the superintendent of the house and church, and by his prompt action, a very serious loss would have been sustained. Mr. Hanson, Mrs. Hanson and Ella, their daughter were obliged to escape by the roof of the Sunday School extension, and thence to the ground by climbing into the branches of a tree. For several weeks the Society will be deprived of the use of the house. The first floor was flooded and the decorations of the walls were destroyed. The kitchen was burned out. The loss will be covered by insurance.

The Fourth Unitarian Church of Brooklyn has just passed through its Annual Fair, the returns from which were very satisfactory, amounting to $500. A unique feature of the affair was a Mock Trial—"The Case of Jennie Brice," which was presided over by Senator Charles A. Towne, who has recently become identified with the church. His wit and wisdom added greatly to the success of the trial. Mr. O. Ellery Edwards was borrowed from the First Church for the occasion, taking the part of the prosecuting attorney; and the attorney for the defense was Mr. Raymond C. Shindler, head of the Shindler National Detective Agency. A great number of witnesses were tried on each side and the trial ran through two evenings. Everybody voted it a success and the idea is worth considering for other congregations.

A list of speakers for the Sunday evening services on "Problems of the Day" has been announced and among them are the following well known names: Prof. M. I. Pupin, whose work for the Servians has brought him into public notice, is to speak on the Balkan situation. Mr. Joseph Fels of Philadelphia, who will talk on Single Tax; Ex-Senator Charles A. Towne will present "Present Problems in American Diplomacy;" Mr. Charles F. Adams will speak on "The Recall"; Mr. Henry B. Maurer will talk on "The Conservation of De-

mocracy through the Initiative and Referendum''; Mrs. Lena Harvey Tracy will speak on ''Welfare work in Factories;'' and Mrs. Caroline Bartlett Crane, whose work as a municipal expert has given her a national reputation will give an address on ''City Problems at the Church Door.''

STATEN ISLAND—Church of the Redeemer, Rev. Lyman M. Greenman. A service commemorating the sixtieth anniversary of the organization of the church was held November 24th. The church was filled with present and former members who came from out-of-town. The sermon topic was, ''The Opportunity of the Present Generation.'' The Alliance has just completed a successful sale of goods. The subjects of their recent meetings have been, ''Story Telling, and Aid to Child Study,'' and ''The Richmond Borough Probation Association.'' The Curtis Club has provided lectures on ''Eugenics.'' ''The Chemical Congress,'' and ''Suffrage for Women.'' The debate by four women on Suffrage drew an audience of three hundred persons. The speakers on the affirmative side were Mrs. Marie Jenny Howe, and Mrs. Raymond Brown; for the negative, Mrs. Wm. Forse-Scott, and Mrs. John Martin. A recently formed dramatic club is planning to furnish monthly entertainments to be given in the parish hall. Mr. Greenman is conducting an Old Testament study class, and a class in Dante. He recently lectured to the Staten Island Woman's Club on Wm. Barnes the Dorset Poet.

The White Plains Church has just completed the purchase of a very good lot, well located, near but not on car line. The American Unitarian Association holds the title. The church has filed incorporation papers under the name of All Souls' Church of White Plains. Several of last years' members have taken hold with new energy; four or five new families also have joined and shown active interest in the work; and the new Secretary, Mr. Harvey, in New York has arranged a series of evening meetings for December, to be continued through January. The dates fixed are: Dec. 1, H. W. Foote of Boston; Dec. 8, L. A. Harvey, Brooklyn; Dec. 15, C. S. S. Dutton, New York; Dec. 29, M. St. C. Wright New York. After February first, if it be in any way possible, meetings will be held in the mornings—for the sake of the Sunday School first, but also to serve most fully the community. The members of the Society will themselves conduct perhaps half of the meetings if they can get regular ministers for half. Through October and November they conducted their own services at the home of Mr. Charles E. Holden. They are now considering the possibility of securing a portable house for the lot, to use perhaps for two seasons until the permanent building can be secured. Heating and music seem to be difficult to manage. What they want is a player-organ—an orchestrelle, and hope to find a good one second hand.

The Plainfield Church has just called to its pastorate Rev. A. E. Wilson of the Northfield (Mass.) Church and in Schnectady Rev. William Sullivan has been installed and the work has started with a rare swing.

Rev. Leon A. Harvey is entering upon his new duties as Secretary of the Middle States Conference with vigor and is getting into touch with the many sides of his problem. The New Field Agent who is to supplement his labors has not yet been elected but will probably soon be chosen. Mr. Harvey continues his work as minister of the growing and alert Flatbush Church but gives one third of his time to his Secretarial duties. Most of the Work in the field will be done by the Field Agent but under his direction.

EDGAR SWAN WIERS.

NEW ENGLAND LETTER.

AT the monthly meeting of the Unitarian Club of Boston held at the Hotel Vendome on the evening of December 11th, it was unanimously voted to accept the suggestion of a committee representing this organization and the Channing Club, with reference to the amalgamation of the two bodies. The Channing Club was organized about twenty-five years ago in the interests of the younger men of the Boston Unitarian churches and has enjoyed a creditable record in usefulness and length of life. At present however, the necessity for such a club is not as great as in the past. Its active membership is about seventy-five, while twenty-five of this number are also members of the Unitarian club. It is also pointed out that the men's organizations in the individual churches about Boston meet the need which in the past the Channing Club alone supplied. An arrangement has been consummated by which the members of the Channing Club are to be admitted to the Unitarian Club as a body, and the membership of the latter organization is to be extended to three hundred and twenty-five. A further departure of much significance was the recommendation of the committee that ministers be admitted into membership of the club. In the past laymen only have been eligible. Under the new plan ministers are to be admitted to associate membership, entitling them to all privileges of the club except voting, at one half the cost of lay

membership. This will be most welcome news to the ministers of greater Boston, who have always looked with longing and envious eyes at the attractive and valuable gatherings of this organization.

In the birth column of new men's organizations notice should be made of the formation of the Laymen's League of the First Parish Church in Waltham. This club has already affiliated with the National Unitarian League, and has caught the spirit of Dr. MacCarthy's enterprise. Changes and alterations of a very substantial nature have just been made in the Waltham Church.

"The present day task of Protestantism" received a notable expounding at the December meeting of the Ministerial Union, held at Channing Hall on the second of December when the principal address was made by Professor Rudolf Eucken of the University of Jena, Germany, who was followed by Professor Francis G. Peabody of Harvard University, Dr. George A. Gordon of the Old South Church and Professor Edwin Starbuck of the University of Iowa.

The meeting was notable not only in the subject and the speakers, but in the audience; the audience being the Congregational, Universalist and Unitarian ministers of Boston and the surrounding towns and cities. The large attendance of these men showed that Professor Eucken is widely appreciated here. He is giving a course of lectures in Harvard as an "exchange professor." A few years ago Dr. Peabody went to Germany on one of the annual exchanges.

The afternoon session of this meeting was in some respects quite as unusual as that of the morning. The address was made by ex-Pres. C. W. Eliot, of Harvard, in which he made a plea for the extension of Unitarian missionary activity in foreign countries. Dr. Eliot expressed the opinion that the only form of Christianity which could be made inviting to the educated and influential classes of China and Japan is the interpretation offered by Unitarians. He says that we need to supplement the gospel of good works upon which we have placed such strong emphasis, by a proclamation of the faith which has stimulated this passion for serviceableness. The extension of Unitarian influence in foreign countries would not only carry to a peculiarly receptive class of people in these countries, about the only form of Christianity which they can accept, but would stimulate at the same time a vigorous and renewed interest in our home churches.

The Social Service conference held at 25 Beacon Street on the fourth and fifth of December was the most successful venture of the kind ever attempted. The attendance was very gratifying, the interest intense, and those who were present at the meetings looked upon the Social questions, "differently," as it was described by Dr. Crothers, after the programme was finished, from what they did previously. "In the past," said one Boston minister, in commenting on the meetings, "we used to get together in that room and talk about theology and doctrine, and it is most refreshing to be able to air ones views on matters of vital human interest." Stenographic reports were taken of all the addresses and a bulletin of the conference in which these will be printed will be issued in course of time.

At a recent meeting of the Wardens and Vestry of Kings Chapel it was decided to try the experiment of holding daily services, beginning January first. There is no reason why the Unitarians of Boston should not have a "Cathedral," with all its corresponding functions, and of course Kings Chapel is the natural and logical center for such activities. This is but one indication of proposed extension in the influence of this Church which has been suggested since Rev. Sydney B. Snow has become associated with Mr. Brown in the ministry of the Parish. As in the past the assistance of the ministers of greater Boston will be called upon freely, and it is hoped to build up a congregaton of daily worshippers which will be much more cosmopolitan than anything which has existed in the past.

Under the auspices of the Young People's Religious Union a circular invitation has been extended to students residing in Boston to attend the Unitarian churches of the City. This circular makes definite mention of Kings Chapel, The Arlington Street Church, The First Church, The South Congregational, and the Church of the Disciples, and a brief history of each of these parishes is given.

The old time scandal at the Arlington street church, by which strangers who have come to the morning service of that church have been obliged to remain standing, sometimes for a long period, is at last about to be removed. Under the direction of Mr. Percy Atherton, chief usher at the church, a plan is being evolved by which visitors may be seated at once. In view of the fact that this church is filled to its capacity every Sunday this is not an easy matter, but Mr. Atherton is receiving the co-operation of the regular pew holders and he is most confident of a satisfactory solution. Mr. Frothingham has begun his afternoon vesper services, and the interest and attendance remains unabated.

The decision of the Second Church in Boston to build a splendid edifice at the corner of Audubon Circle and Beacon street has given rise to the most conflicting opinions as to the wisdom of such a choice. It is pointed out that the location is not sufficiently removed from the old site to distinguish it from the Back Bay churches, and that being in the midst of the apartment house district the difficulties of building up a permanent constituency will be almost insurmountable. It is further pointed out that the shopping district is moving in that direction, and in a few years the same problems which necessitated the abandonment of Copley square will have to be faced. To this the reply is made that another move will then take place. This may be excellent business; whether it is a satisfactory missionary enterprise or not remains to be seen.

The tenth anniversary service of the Boston Federation of Young People's Unions was held in the First Parish Church in Roxbury on the evening of December 15. The welcome to the church was given by Dr. DeNormandie. The Greeting from the President of the Boston Federation by Mr. Leon Cummings; from the Y. P. R. U. by Rev. Dudley Hays Ferrell; the address of the evening by Rev. Charles E. Park of the First Church. On the following evening at the Bulfinch place Church was held the regular monthly meeting of the Sunday School Union. This December meeting is always a popular and largely attended function, and the session of this year proved no exception. Christmas stories: "Why the Chimes Rang," and "How the shepherds heard the song," told by Mrs. Caroline C. Barney of the Universalist Church in Lynn, and the address of the evening on "The meaning of Christmas," by Rev Sydney B. Snow constituted the programme of the evening. The next meeting of the Union will be held on January 20th, at the Hawes Unitarian Church, South Boston. Dr. Samuel M. Crothers will speak on "The Pilgrim's Progress."

A unique vesper service at the Littleton, Mass., Church called out a large congregation on the afternoon of December first to dedicate the electric lighting system in the church and vestry. The pastor, Rev. O. J. Fairfield, gave an address on the progress of light from the creation of the world to the present time. F. B. Priest gave a brief outline of the church history, particularly in the line of building and remodeling. A party of children in Puritan dress entered the auditorium bringing the old-fashioned lanterns of Puritan days, and the candle and the petroleum lamps were also exhibited.

Among the New England ministerial and pulpit changes are the following: Rev. Hosmer McKoon of the Meadville Theological School has been settled at Castine Maine; Rev. Robert Sprague, at Charlestown, N. H.; Chicopee, Mass., has called Rev. Ward R. Clarke to become its minister; East Lexington has extended a similar invitation to Rev. Harold L. Pickett; Rev. H. H. Mott of Nashua, N. H., has resigned to go to Norton, Mass.; Rev. Harold Arnold is soon to be installed as minister of the church in West Roxbury; Rev. Richard Birks has resigned at Deerfield, and will take up his residence in Montague.

ALSON H. ROBINSON.

OUR JAMAICA MISSION.

WE have added four new subscribers to our list. For this we are indebted to Rev. E. Ethelred Brown, who is doing pioneer work in his island home.

Mr. Brown took a special course of two years at the Meadville Theological School and after having been ordained last June returned to Montego Bay with the intention of establishing a Unitarian Church in that town, which is the second in size and importance in the island of Jamaica.

This Jamaica work is endorsed by the American Unitarian Association and the British and Foreign Unitarian Association which have together voted $500.00 towards the current year's running expenses.

Before leaving Meadville, Mr. Brown with the approval of the A. U. A. visited some of our larger churches and spoke at two conferences with a view of raising $5,000 for his church building. Some of the churches have responded and private cheques have been received. And last of all the National Alliance has voted an appeal of $500.

Quoting from an article in last month's "Advance," Mr. Brown writes that for lack of funds he has not been able to make the beginnings of his enterprise as strongly assertive and nobly compelling as is necessary for success.

Services are held regularly each Sunday evening and an occasional Sunday afternoon lecture is given in the Town Hall. The attendance at the Sunday evening services held in a private drawing room ranges from 8 to 15 while the attendance in the Town Hall ranges from 70 to 150. Mr. Brown asks, " Is this not proof that 'everything depends upon the vigor and sanity of the start' and that if we had a regular church-building we would compel attention?"

We commend this unique missionary enterprise to the sympathetic consideration of our readers.

All subscriptions to the Jamaica Church Building Fund should be sent to the Treasurer, President Franklin C. Southworth, Meadville Theological School, Meadville, Pa.

Western Conference Department

CONDUCTED BY REV. ERNEST C. SMITH.

Secretary of the Western Unitarian Conference.

OHIO.—At Cleveland the minister, Mr. Simons, was absent during a part of November while he acted as University Pastor at Cambridge, Mass. The pulpit during his absence was occupied by Rev. Maxwell Savage of Louisville and the Western Conference secretary, Rev. Ernest C. Smith. In connection with his Cleveland engagement the secretary visited the churches at Youngstown and at Dayton, meeting with the Board of Trustees in both places. The interest at Youngstown has been well sustained during the period without a minister and the church has just secured its permanent leader in Rev. H. H. Burch, who has been at Humboldt for the past two years. At Dayton the church is eager for a forward movement and a "mission" is being planned for the latter part of January. Toledo continues its Sunday School campaign with gratifying success.

MICHIGAN.—At Detroit the church is saddened by the serious illness of Hon. Thomas W. Palmer, President of the Board of Trustees, his advanced age making recovery doubtful. The notable achievement of the church this fall has been the complete reorganization of the Sunday School on a professional basis, and under the able superintendency of Mrs. Homer E. Safford, a daughter of Rev. J. T. Sunderland. Only trained teachers are employed, these being paid a fair salary. The school, in consequence, has doubled in numbers and is constantly growing. Children from liberal orthodox families are coming in, drawn by the educational opportunities of true catholicity. On Thanksgiving Day a notable Union Service was held at which Baptist, Congregationalist, Episcopalian, Jewish, Methodist, Presbyterian, Unitarian and Universalist churches were represented, while Judge Murphy, a Roman Catholic, one of our most esteemed citizens, read the Thanksgiving proclamation, Rev. J. N. Pardee, of Bolton, Mass., temporarily occupying the pulpit of the Universalist Church, had an important part in the service. Further showing the growing spirit of fellowship and the disposition to recognize Unitarians as part of the religious community, Mr. Shippen was invited recently to offer the prayer at a meeting in the First Presbyterian church, Orthodoxy's stronghold, on the occasion of the visit of Prof. Luzzi, of Florence, in the interest of the Waldenses.

The Social Service Conference, meeting every Sunday noon, is attracting many social workers, Mr. H. L. Udell, secretary of the Detroit Associated Charities, being chairman of the Conference. Mrs. Florence Kelley and other social experts have given addresses. In the line of practical work the conference has supported a trained visiting nurse and this winter proposes to agitate for the use of school buildings for social centres and to push a bill in the legislature creating a Domestic Relations Court.

At Ann Arbor Rev. Robert S. Loring has taken up the work with characteristic confidence and energy pushing plans for the erection of a parish house. At Mt. Pleasant the interest continues to grow under the leadership of Rev. B. A. Hills. There is some talk of uniting the Unitarian and Presbyterian churches, but the proposed basis of union has not been formulated.

ILLINOIS.—On Sunday, Dec. 8th, Memorial Services in honor of Rev. Robert Collyer, D. D., were held in Unity Church, Chicago. It was a beautiful and gracious service. The three brief addresses were by William Eliot Furness, Samuel S. Greely and George E. Adams, men who had known and worked with Mr. Collyer during the whole, or greater part of his Chicago ministry. The pastor, Mr. Hawley, modestly confined his part in the service to the prayer and a memorial hymn, written for the occasion. The larger fellowship was represented by the secretary of the Western Conference who read the "Call to Remembrance." The service was like the man it commemorated,—strong, tender, trustful, quickening.

At Geneseo Rev. D. M. Kirkpatrick owing to ill health, has resigned after a fruitful ministry of seven years. He is to spend the winter in the South. With the briefest possible interval the church extended a call to Rev. W. W. Betts, a recent acquisition to our ministry from the Congregational fellowship. Mr. Betts accepted the call and is already at work in his new field.

The fall season for our Urbana Church has proven the best this college town has yet known. It was in part due to the brilliant weather that the attendance was so large, in part to the new organ and the music, in part to the steadily growing interest among students and faculty in the frank discussion of spiritual questions. In November came a series of sermons on "The Evolution of the Soul" with special topics as follows:

Whence Came The Soul?

Can Environment Make a Soul?
Is Belief in Christ's Atonement Necessary?
Psychology of Faith and Prayer.
Evolution and Immortality.

In the evenings Mr. Rabindranath Tagore, the celebrated poet of India, gave a most remarkable series of lectures on the religion of the Upanishads. To many of his hearers he opened a new world of spiritual experience.

The social service committee of the church is this fall making a careful study of housing laws with a view to getting some adequate laws passed in these two cities before the tenement house evil is upon us. It is also carrying its usual cooperation with the Anti-tuberculosis League and the United Charities.

WISCONSIN.—Our church at Madison is in the midst of its busy season. On November 22nd the young people gave a supper and play. The usual custom was varied by the boys acting as waiters at supper. The play was followed by two hours of dancing. The ninety odd dollars realized has quickened the sense of power in the young people's organization. Miss Charlotte Calvin has been chosen to represent the Young People's Society on the board of the Associated Charities. At Thanksgiving the Sunday School voted a gift to the general hospital. The pastor of the church is a member of a committee of three to raise funds for the hospital. The church has a large representation on the boards and committees of the Associated Charities and the Humane Society, a thing of especial significance at the Christmas season. Two classes in folk dancing and fancy gymnastics meet in the gymnasium, one class for girls, the other for adults. They are led by Miss Kauffung of the University. Mr. Forest Staley of the high school faculty has had charge of a boys' gymnastic class twice a week since December 10th. The committee on evening services has provided interesting programs, including a debate on the Income Tax and defense of the progressive policies of Wisconsin by its Secretary of State, a lecture on the romance of the history of the Middle West by Dr. R. G. Thwaite and one by Prof. Joseph Jastrow on "The Origin of Sentiment." A series of illustrated lectures and popular services is being planned for the winter. Profs. E. A. Ross and Paul Reinsch are among the speakers.

IOWA.—At Davenport the new minister, Rev. John Wallace Cooper, began his work on December 1st.

At Des Moines as an aftermath of the State Conference the women of the church have come to the conclusion that never again will they spend so much time below stairs, preparing meals. They intend to be "Hostesses, Entertainers and Apostles, buying the luncheons and banquets of specialists." The work of the church is now in full swing. On alternate Sunday afternoons there is a Twilight Service at 4 o'clock. At these meetings Mr. Martin is presenting "The Modern View of the World in Which We Live," beginning with "Evolution Before Darwin," proceeding through applications of the idea of Evolution to the mind, society and religion, to Bergson and "The Practical Import of the Philosophy of Evolution." These lectures are drawing notable audiences. Unity Circle, meeting alternate Wednesday afternoons, is dividing its meetings between a course of lectures by Mr. Martin on "Economics and Present Day Civilization" and the study of "Ancient Greek Drama." Unity Guild, meeting Wednesday evenings, is studying "The Message of the Modern Drama" under Mr. Martin's leadership. The Sunday School is growing under the devoted leadership of Mrs. James C. Hume.

The Humboldt Church is disturbed by its loss of Mr. Burch, who resigns his pastorate to accept a call to Youngstown, Ohio.

At Sioux City the Sunday School continues to grow, having doubled its membership since Sept. A Young People's class has been formed, with Mr. James F. Toy as leader. A reading by Mrs. Sinclair of Rochester, Minn., was given under the auspices of Unity Circle on Nov. 1st and Unity Circle held a Musical Afternoon next day at the home of Mrs. Anderson. Recent sermon subjects were "Outgrown Customs and Fads in Religion," "Knowing God Necessary to the Advancement of Good," "The Divinity of Christ," "Thanksgiving and Thanksgiving.'

NEBRASKA.—The Omaha church began in November the publication of a parish paper, entitled "The Christian Explorer." Its purpose is thus set forth: "The Christian Explorer," which now makes its first appearance, will be the organ of the First Unitarian Church. Its name which may sound rather ambitious for so small a journal, is meant to designate the position which as Unitarians it is our business to maintain in the Christian world. While primarily intended as a medium of publicity for the various organizations and activities of the church, "The Explorer" also hopes to be a messenger of our liberal faith, especially to those who, while not identified with our movement, are in sympathy with our principles and aims. The paper is a four page leaflet about the size of "The Open Door," the organ of our Lincoln church, which has so abundantly proved its worth.

MISSOURI.—Both our St. Louis churches are working on full schedules. Mr. Day, pastor of the Church of the Messiah, is

doing much editorial work for the "Christian Register," has officiated at the chapel of Washington University and gives much time to important committee meetings. Dr. Dodson, of the Church of the Unity, is much occupied by service on important committees, both local and national. His course of lectures on "The Philosophy of Henri Bergson" are finding unexpectedly large audiences of interested hearers. The Men's Clubs of the two churches united in a dinner at the Merchantile Club on Nov. 19th, at which time Mr Smith, secretary of the Western Unitarian Conference, described in detail the work being done.

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DIRECTORS' MEETING

The Board of Directors of the Western Unitarian Conference met at the Chicago Headquarters on Monday afternoon December second at two o'clock. Present Mesdames Delano and Lynn, Messrs. Greenman, Hawley, Pittman, Pulsford, Slade and Smith. Mr. Hawley was elected chairman. The records of the last meeting were read and approved. An invitation to the Conference to hold its next annual meeting with the First Unitarian Church of Toledo, Ohio, was read by the secretary and by unanimous vote of the Board accepted. Mr. J. E. Howard of Wichita was elected a member of the Board to represent the State of Kansas, filling the vacancy caused by the resignation of Rev. F. M. Bennett. Rev. A. L. Weatherly of Lincoln was elected to represent the State of Nebraska upon the Board, the vacancy created by the resignation of Rev. R. E. Ramsay affording an opportunity for this better distribution of the membership of the Board. The secretary gave a report of work accomplished and proposed, the whole matter of policy being informally discussed but no vote being taken.

The meeting adjourned at 3:20 o'clock.

E. C. SMITH, Secretary.

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HARBINGERS OF DAY.

Franklin Kent Gifford.

The dogs that bay the rising moon,
And owls that hoot the fallen sun,—
Such harbingers foretell the noon,
Ere yet the morning has begun.

Though hateful is the face of day
To things that howl and prowl by night;
The protest of the beast of prey
Gives warning of the coming light.

The glow-worm hints Aurora's glow,
And kindles hope in hearts that fear;
And all the echoes soon shall blow
The trumpet of the chanticleer.

Though lies look truthful in the dark,
And truth is death to all the lies,
The owl is herald to the lark
That sings a new-born paradise.

SOUTHERN CONFERENCE NOTES.

A new habit is only slowly formed, and the sending of a news-letter to the UNITARIAN ADVANCE is a new custom to our brethern in the Southern field. We are sure that when once formed the habit will stick, for it is a good one; but we wish that we had a larger budget of news-items to start the new year with. We have received in personal notes most cordial and enheartening greetings from all over the field, however, and already feel very much at home here. From Jacksonville, Fla., comes this word of sound doctrine which particularly pleased us.

"May the Unitarian Advance help in preparing the hearts of many to believe in a God who is really better than the best we can know. It is a great thing not to have to apologize for your God, or even to try to explain Him. Who would need to do either if the Father of Jesus were even now known?"

RICHMOND, VA.—Rev. Alexander T. Bowser, minister. This church has sent abroad its announcements of the Christmas season in form of a graceful Christmas card, bearing on one side greetings of good cheer, with holly leaves for decorations, while the other side announces four sermons of good cheer for the Christmas month:—December 8, "A Twentieth Century View of Incarnation"; December 15, "The Original Element in the Teaching of Jesus"; December 22, "Loyalty to Jesus": A Christmas Sermon; December 29, "A Twentieth Century View of the Influence of Jesus."

CHATTANOOGA, TENN.—Rev. H. H. Lloyd, minister. While receiving no formal news-letter, we are very much convinced that the church there is very much alive and just the right sort of a church; because Sunday before last the minister told his people about THE UNITARIAN ADVANCE and its new invasion of southern soil, and immediately after the service a club of ten new subscribers was duly formed in our behalf. And this reminds the Editor that some twenty years ago a certain young man not long out of Divinity School preached for a Sunday at Chattanooga, and immediately sent word to Mr. Chaney, then Secretary of the Conference that Chattanooga was the place where that young man wanted to settle. But it didn't come about. San Antonio is the nearest he could ever get to Chattanooga!

NEW ORLEANS, LA.—Rev. Geo. Kent, minister. A Social Service Fellowship has been organized in connection with this church, its objects being defined in its Constitution as follows:—

To bring together, for knowledge of one another's work and for mutual encouragement and help the growing number of those who being active or interested in the Church are also active or interested in the many other forms of social service in our community; and Second: To acquaint our Church more familiarly and practically with the varied work to which it is inspiring its members and with which it may often co-operate in the strength of its numbers and influence.

CONFERENCE MEETING AT ATLANTA.

Let none of the churches in this Conference forget to make its plans for sending minister and at least one delegate to the annual Conference meeting to be held in Atlanta in April. Distances are great in this Conference; the number of churches are few; the importance of the work is very great indeed. The success of the Conference depends upon its genuinely representative character, and this is made possible by the active co-operation of the churches. It is specifically put down in the by-laws of the Conference that each society shall make the expenses of its minister and at least one delegate to the place of meeting a part of its regular annual budget. Some of our churches may feel that they can not afford it; but rather should each church feel that it cannot afford not to have its minister and delegate present, to bring home the inspiration and new zest which such gatherings together give.

SAN ANTONIO.—A familiar story is enlivened by touches of Opera Bouffe humor as retold in its recent San Antonio version. There is a "Ministerial Union" here composed of the pastors of all the Protestant churches in the city,—save one. The exception was very recently defined in very explicit terms. Shortly after his arrival, the Minister of the Unitarian church read in the local press the notice of a meeting of the "Ministerial Union," to which "all ministers in the city" were urgently invited. He went; received courteous if not eager welcome, and was told by one who seemed to be a leader that by virtue of his holding a city pastorate he was a member of the Union and bidden welcome there. But the published notice of the following meeting suffered subtle modification. "All Christian ministers" were invited. Still the Unitarian minister felt himself counted in and went again. The notice of a third meeting gave signs of progressive pangs of discrimination; "all evangelical ministers" were invited this time, and the Unitarian minister paused. He was not evangelical; he did not want to go in company where he was not welcome or where he did not belong, but he had been assured that he did belong in the "Ministerial Union" by virtue of his pastorate, and he was of fraternal temperament.

To solve the problem he wrote a frank and friendly personal letter to the Moderator of the Union who had been personally cordial at the meetings attended, explaining his dilemma, giving assurance of his reluctance to intrude where he did not belong, but of his eagerness to co-operate with his brother ministers if they had welcome for him, and asked that he be set right in the matter.

For a month he waited for a reply to this note, but none came. When the next meeting was announced, however, no phrase of limitation whatsoever appeared in the published invitation; and reassured, the Unitarian minister went to the meeting. What was his surprise, after an hour's discussion of other things, to hear the Secretary reading his personal letter to the Moderator as though it were a formal communication to the Union. After the reading he was invited to say a word in his own behalf, and then withdrew to have his case dealt with by the assembled brethern.

The result of their action was graciously communicated to him in a letter addressed to "MR." George Badger. It had appeared on inquiry that the by-laws of the Union as they stood presented a basis of membership broad enough to include the Unitarian minister: thereupon the brethren amended their by-laws to make them narrow enough to exclude him. The amendment consisted in the insertion of the word "evangelical," as a qualifying phrase; and as evangelical, while by its dictionary definition it would include Dowie, and Pastor Russell, and "Holy Ghost" Sanford, it would exclude Edward Everett Hale, James Martineau, Robert Collyer and the author of "Nearer my God to Thee;" and as the minister in question counted it his priceless privilege to share the faith of this latter group, he is excluded also. So that hereafter The Ministerial Union of San Antonio includes by its by-laws all of the Protestant ministers of that city—save one. Which helps that one, of course, to win new friends.

The Philadelphia League of Unitarian and other Liberal Christian Women held its second meeting of the season, at the Germantown Unitarian Church, December 5th, 1912, with an attendance of about eighty-five members and guests. The subject for the day was, "What are the Young People doing in the Churches, and What is being done for Them." The answer from the Presbyterian denomination was given by Mrs. W. Beattie Jennings, of the First Presbyterian Church; from the Episcopal Church by Mrs. Topliff Johnson. Mrs. Oscar B. Hawes answered for the Unitarian denomination.

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Things Commonly Believed Amongst Unitarians Today

WE declare our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal —the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, Our Father.